

THE LATTER-DAY SAINTS'  
MILLENNIAL STAR

ESTABLISHED IN 1840

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*“When the Spirit of Revelation from God inspires a man, his mind is opened to behold the beauty, order, and glory of the creation of this earth and its inhabitants, the object of its creation, and the purpose of its Creator in peopling it with His children.”—*  
BRIGHAM YOUNG.

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GREETINGS FROM THE FIRST PRESIDENCY

AT THIS recurring time of sacred remembrance, we extend our brotherly love and fatherly blessing to all members of the Church of Jesus Christ of Latter-day Saints, in the Stakes and Wards of Zion, in the mission fields near and far, and wherever they are throughout the world. To seekers after the truth, to earnest investigators of our faith, to the honourable of the earth not numbered with the Latter-day Saints, we extend assurances of good will and offer earnest and friendly invitation to rejoice with us in the solemn and blessed reality for which Christmas stands.

The churches and sects of Christendom are generally united in the observance of this season as commemorative of the greatest occurrence in human history—the earthly advent of the Only Begotten Son of the Eternal Father, born of Mary of Nazareth, the Babe of Bethlehem, Jesus the Christ!

Of such blessed import was that supreme occasion that men of earth and angels of heaven joined in glorious acclaim, on both hemispheres, and sang their soulful Hosannas to the Most High God. The time of the Saviour's birth has become established as the “Meridian of Time” by which years, centuries and millenniums are counted forward and computed back, so that it has come to be acknowledged by Christian, Jew, and Pagan as the pivotal event in the chronicles of mankind.

To us, the Latter-day Saints, this annual commemoration of the Divine birth is of particular significance, in that we hold membership in the Church designated by the name of the Lord through direct bestowal from the Heavens; and before the world we declare that we have accepted His Gospel and are striving to live

in accordance with His laws and commandments. Beloved Brethren, Sisters, what manner of men and women ought we to be?

Our celebration of the Christmastide should be so ordered that holy angels can approve and in spirit participate with us; then shall our joys and festivities be acceptable to Him whose birth we honour. May families be united and individuals moved upon by the Christmas Spirit in rich measure, that thanksgiving and praise, accompanied by benevolent ministry to those in need, may sanctify our hearts and homes!

We cannot ignore the fact that this particular Christmas season is not a time of unalloyed contentment and happiness; for notwithstanding the granaries of the nations are full, their storehouses stocked to repletion, the balance of demand and distribution is deranged, so that want and plenty exist side by side. The clouds of business depression are still thick and lowering, and this means lack of individual employment and consequent deprivation to the wage earner. Though much has been done by benevolent institutions and through personal efforts of many who are giving unto the Lord by ministering to His children, there are too many homes in which the specter of want is ghastly visible.

Such distress is not confined to America; actual starvation is stalking through populous provinces in lands beyond the western ocean. Industrial concerns are hampered and in many cases stopped. The governments of nations are disturbed, and upheavals through unrest are of frequent occurrence. The elements of Nature are angry; drought and flood, earthquake and storm, volcanic eruptions, disasters by land, sea and air, are of almost daily report, while crime in hideous excess has become the usual order.

O, that mankind would recognize and heed these signs of the times in their real import as the fulfilment of prophecy made contingent on the persistent unrighteousness of the race! These are the last days, foretold in Sacred Writ, through the Lord's prophets of ancient times and of the present dispensation.

It is fitting as we memorialize the mortal birth of the World's Redeemer and Saviour that we bear in mind and prayerfully consider His predictions concerning the times in which we live, and shape our lives in accordance therewith. "Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord." (Doctrine and Covenants, 87: 8.)

The Latter-day Saints are less seriously affected by the state of prevalent depression than are the people of the world generally. We have much for which we ought to be thankful, much over which we have great reason to rejoice; not only because there is less of poverty and suffering and more of material bounty

and plenty among us than is found in many other communities, but especially because we have the light of latter-day prophecy to enlarge our perception and enlighten our understanding as to the expressed significance of the times.

We know that the Lord has spoken and is speaking in these days as in ancient times, through prophets of His choice and commission, and that the Church of Jesus Christ is re-established upon the earth, with the Holy Priesthood vested therein, and for the last time!

As we solemnly yet joyously commemorate the coming of the Lord into mortality, to affirm His existence as the Son of the Eternal Father, to assure by His sacrificial atonement the universal redemption of the race from death, and to make possible the salvation and exaltation of all who will obey His law, so ought we to consider in happy expectancy the impending return of the Christ—for come He will, in power and great glory, to bring about a restitution and rectification of the affairs of men and nations. Then all shall know Him as Lord and King, whose dominion shall be that of righteousness, administered in strict regard to both justice and mercy.

We are nearer the time of the Second Advent than mankind have ever been, aye, nearer than mankind are willing to admit or believe.

Another year will soon begin its course; and we should devoutly hope that by Divine grace it may be a year less sullied by sin, and therefore more brightened by the growth of peace and good will among men and by greater receptiveness to the influence of the Spirit of Truth which emanates from the Lord Jesus Christ.

Latter-day Saints, let us be true to the faith we profess, true to the assuring testimonies we have individually received, true to Him whose name we have taken!

To all others, the world over, we acknowledge the common bond of brotherhood, for we are all children of the Eternal One, who is the Father of spirits. We earnestly plead that all shall heed the preaching of the Gospel by the Lord's commissioned servants, and accept the proffered boon of fellowship in the Kingdom of God, which is attainable by every soul who will comply with the conditions prescribed by the Redeemer and Saviour, our Lord Jesus Christ.

HEBER J. GRANT

ANTHONY W. IVINS

CHARLES W. NIBLEY

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“ALL they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storms descend, and the winds blow, and the rains descend, and beat upon their house.” DOCTRINE AND COVENANTS, 90 : 5.

## THE GOSPEL IN SOUTH AFRICA

PRESIDENT DON MACK DALTON

THE early fifties of the last century was a period of active missionary growth in the Church of Jesus Christ of Latter-day Saints, there being missions established in many distant places. One of these remote lands opened for Gospel preaching was South Africa, where Elders Jesse Haven, Leonard I. Smith and William H. Walker arrived in April of 1853, to spread the message which had brought happiness into their own lives.

These brethren immediately commenced their labours among the people living in the Union of South Africa. Within two months, fruits were realized from their efforts; H. Stringer, the first person baptized in the mission, received the ordinance under the hands of Elder Smith on June 15th of the year. Within six months, forty-five persons had been touched by the message of the restoration, and had complied with the ordinance necessary for entrance into the kingdom of God.

In 1857, Elder Ebenezer Richardson, accompanied by Elder James Brooks, was sent out from the British Mission to preside over the Cape of Good Hope Mission, as the South African Mission was then known. The work continued to grow, but emigration commenced. In 1859, a few of the converts gathered together their possessions and left for America. Another company of Saints departed from Port Elizabeth for America four years later, followed shortly after by still another company, the last party being in charge of local missionaries, released from their labours.

Thirteen years after the opening of the Mission, in 1866, the few remaining missionaries returned to their homes in America, leaving the South African Mission in the hands of local brethren. These brethren valiently strove to carry on the work for some time, but some of the Saints died, others lost contact with the Church, until the number of faithful members dwindled.

However, the work in South Africa was not permanently closed, for in 1903, missionaries were again sent there. Elders Warren H. Lyons, William R. Smith, T. L. Griffiths and George A. Simpkins, who reopened the Mission, found but few members still bearing a faithful testimony to the Gospel. Elder George Buck, the local brother who had been left in charge of the Mowbray Branch, was the sole survivor of that Branch. He was then nearly ninety years of age, but his testimony was unwavering.

The Gospel again took firm root among the people and fruits were soon realized. Among the first converts in this second missionary period were Thomas Sawyer and Samuel A. Martin, who was later called to preside over the Mission. These two brethren were baptized in Table Bay by Elder Lyons.



The work of the Lord began to grow, and has continued to grow under the following who have served as Mission Presidents since 1903: Warren H. Lyons, Ralph A. Badger, Henry L. Steed, Brigham H. Hendricks, Frank L. Hewlett, Nicolas G. Smith, James Wyley Sessions, Samuel A. Martin, and Don Mack Dalton who is now presiding.

There have been temporary setbacks in the work due to outside conditions. The great World War temporarily hampered the growth of the Church in this Mission. And then in 1919, the government forbade Elders of the Church to do any missionary work in South Africa. Therefore, during the latter part of President Smith's and the beginning of President Sessions' mission, South Africa was without missionary Elders, and for nearly two years, the Mission Presidents carried on the work at Mowbray, Kimberley, Bloemfontein, Johannesburg and Port Elizabeth.

President Nicolas G. Smith and his family spent nearly seven years in the South African Mission, and it was during his presidency that the Mowbray property, now known as "Cumorah," was purchased.

President Sessions, who succeeded President Smith in March, 1921, was successful in gaining the consent of the government to allow the preaching of "Mormonism" in South Africa. But the government restricted the number of missionaries to twenty-five. President Sessions also obtained ministerial concessions on the railways. During his presidency, the Church purchased a plot of ground in Johannesburg and built a small meeting house, known as "Ramah," with accommodations for four Elders.

In June, 1927, Elder Leo Jensen and President Martin commenced the publication of the "Cumorah Monthly Bulletin," which has been a source of great help to the Saints and our friends in explaining the plan of life and salvation. The "Cumorah Monthly Bulletin" was succeeded by the "Cumorah Southern Cross" in July, 1929.

In April of 1927, President Martin visited Kabrib in South West Africa, and with Elder Aldred, visited Rhodesia in 1928, where there were no missionaries labouring, advancing some of the brethren in the Priesthood, and baptizing the children of some of the members.

President and Sister Don Mack Dalton arrived in Cape Town on February 18th, 1929, succeeding President and Sister Samuel A. Martin, who departed a few days later for their home in Ogden, Utah. Several tours of the Mission have been made by President Dalton, while holding Conferences in each of the districts twice a year.

President and Sister Dalton made an extended tour of the Union during the months of May and June, 1930, visiting all the districts of the Mission. President Dalton, accompanied by his

wife and son George Edward, left Durban on July 12th, 1930, by the "Ubena," en route East Coast to Beira and Rhodesia. They visited Lourenco Marques, Beira, Umtali—the fourth largest city in Rhodesia, Salisbury, the Zimbabwe Ruins—which compare with the ruins of Central and South America. At Shangani, the party visited the family of W. T. Jubber, the second visit of the Elders of the Church in ten years. The family was delighted beyond expression with the meetings held in the home.

Bulawayo and the wonderful Victoria Falls were next visited. Then the party proceeded to the Matoppos, where Cecil John Rhodes, the pioneer of Rhodesia, is buried. While there, President Dalton dedicated the grave.

Throughout the journey, the mission officers were kindly received, and several very favourable newspaper reports of considerable length appeared in the press.

As a result of this trip, Elders G. C. Maw, Vern D. Greene and Bertram C. Cutforth departed for Rhodesia on September 2nd, 1930, to be the first Elders to do active missionary work in that part of the Mission. Good prospects for a fruitful harvest are evident.

A lecture tour of Ancient and Modern America, in behalf of the Book of Mormon, has gone to nearly every principal city in South Africa.

In area, the South African Mission, which includes Southern and Northern Rhodesia, South West Africa and the Union of South Africa, is one of the largest missions in the Church. This area totals to over one million square miles.

Owing to the small number of missionaries in the South African Mission—totaling seventeen, including President and Sister Dalton (September, 1930), and the distances they have to cover being so great, there are only seven districts, namely: Mowbray, Kimberley, Bloemfontein, Johannesburg, East London, Port Elizabeth and Durban. Many more missionaries could be used in South West Africa, Rhodesia and in the Union. These places are fertile fields for the Gospel.

During the first nine months of 1930, six local brethren and one sister were set apart for missionary work. Three part-time missionaries were also set apart, but due to employment it was necessary for one to be released. The names of the present local missionaries are: Brothers Thomas Wilson, Kenneth Sutherland, Reuben Dix-peek, William H. Brummer and Sister Jeannette Brummer (the first lady missionary in South Africa, other than the Mission President's wife). Brothers Clarence S. Spear and Samuel Greenberg are the two part-time missionaries.

The women members of the Church in South Africa are finding in the Relief Society work a desirable expression of their duties and responsibilities toward their fellow beings. In 1929, a Society was organized in East London, and in June, 1930, organizations were effected in Durban and Kimberley.

As an example of the progress being made, the following statistics are quoted: In 1927, there were 332 Books of Mormon distributed, 1012 in 1928, and 1760 in 1929. Baptisms for the three years were, 34 in 1927, 45 in 1928, and 86 in 1929. In 1929, there were more tithe-payers and more tithing received than in any previous year.

Although there has been a constant growth in the membership of the Church in South Africa, the active membership is not very large, because of emigration which is continually taking place.

The Elders and Saints of the South African Mission are labouring unitedly for the advancement of the Lord's work. They are diligent in their work and faithful to the testimonies they have of the truth. As a result of these labours, many are having happiness brought into their lives through obtaining an understanding of life and fulfilling the obligations they owe their Creator.

### TRANSFORMATION

"The desert shall rejoice, and blossom as the rose." (Isa. 35: 1.)

STARK desolation meets the gaze—

A naked, barren land,

Where sun and moon reflect their rays

On rock and sand.

A desert drear without a bound,

Devoid of life—unknown,

Where silence reigns, supremely crowned,

Upon his throne.

Yet, braving solitude's dark frown,

(What miracle of birth!)

Behold! a plant of great renown

Springs from the earth.

It grows, expands, becomes a bower

Of Sharon's roses red,

And by its side a lily-flower

Inclines its head.

Behold God's work! The desert gray

Becomes a fruitful field,

Where song-birds sing, and blossoms gay

Their perfumes yield.

A city, fair beyond compare,

Now rears its noble walls;

The Saints of latter-days dwell there

Within its walls.

The prophecy Isaiah voiced,

Has surely been fulfilled;

The rose has bloomed and earth rejoiced,

As God has willed.

WILLIAM J. JOLIFFE, JR., London District

THURSDAY, JANUARY 15, 1931

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EDITORIAL

TRUE REPENTANCE

AMONG the early instructions of the Lord to Joseph Smith and Oliver Cowdery, given a year before the organization of the Church, are the following words, Doctrine and Covenants, 6:9: "Say nothing but repentance unto this generation." Although the Gospel is made up of many principles and ordinances, true repentance is the message of the Latter-day Saints to the world.

True repentance consists of three steps, taken in the following order: A diligent search for truth, sorrow for errors and misconceptions of the past, and third, a determination to accept and practice true principles in the future. This broader meaning of repentance is the Gospel reduced to simple and understandable terms. It is, in substance, the message of the Saviour and all the prophets of the Lord. One who seeks to repent must make these three qualities a part of himself, for if he incorporates only one, or two, his repentance is only half-hearted and he is insincere.

Sin is the breaking of law. The law must be known before it can be obeyed. The first step in repentance, then, is an honest pursuit after true principles which, when found, supersede false impressions once held. The man who, with the proper attitude, makes a search for knowledge, is assisted by the Lord. Opportunities for learning are placed at his disposal. The Lord helps him to evaluate and weigh the relative values of new ideas and old standards. His mind becomes enlightened and his understanding touched, so that his capacity for learning increases. Newly discovered truth becomes part of that man, there coming with it a desire to use it, to turn away from erroneous ideas; this desire, therefore, is part of repentance.

To make it possible for honest souls to repent from error, the Saviour sent forth His Apostles, and missionaries are sent into the world to-day with the command to teach truth to all people.

One who is arrogant, haughty and proud—of great importance in his own esteem—automatically severs himself from the eternal benefits of truth; his attitude is his own limitation. But knowledge gained by a sincere person brings to its receiver a heartfelt sorrow for the errors and evils of the past. The individual, with a "broken heart and a contrite spirit," acknowledges he has been wrong, exhibiting a desire to turn away from his wrongs. Then, the Spirit of God can act upon him and lead him to salvation. The feeling of humility and regret serves as a connecting link, which



moves one who has found truth to use it for the benefit of himself and his fellowman.

One shows his sincere acceptance of truth only by putting it into action. That is his duty to himself and others. If one has had a false conception of God, of life itself, or anything connected with the world or the universe, one should feel obligated, when discovering truth, to immediately use it as a guide. As an example, had the Lord never revealed the Word of Wisdom, it would be the duty of the repentant person, as rapidly as health truths are brought to light by science, to employ them daily, simply because of their veracity. The Gospel of Jesus Christ is the application of every truth in daily living.

True repentance, then, is continual repentance and never ends. For as rapidly as new things are learned, they should, in humility and sincerity, become active in the life of the individual concerned. God is willing to forgive us of our mistakes, especially those made in ignorance, when we have this attitude of heart. Salvation, which means to be placed beyond the power of Satan, automatically follows.

The results of true repentance are a happy life and growth in wisdom and intelligence, which constitute the glory of God—the aim of eternal intelligences. Thus, the world to-day, while not realizing it, needs true repentance. The Lord, in His great wisdom, commissions us with that great message. To those who have ears that hear, eyes that see and a heart that understands, are these promises:

That which is of God is light; and he that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day. . . . Wherefore he is possessor of all things; for all things are subject unto him, both in heaven and on the earth, the life and the light, the Spirit and the power sent forth by the will of the Father, through Jesus Christ, His Son.

WILLIAM D. CALLISTER

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## NEW MISSION ORGANIZED

THE constant growth of the Church and the new conditions which are continually arising in the mission fields necessitate close organization and watchful care to insure the future progress of the Lord's work. Having these objectives in mind, the First Presidency of the Church, on December 16th, 1930, organized a new mission in the southern part of the United States, comprising the states of Texas and Louisiana, with a total population of over ten million people. These two states were formerly a part of the Central States Mission, under the jurisdiction of President Samuel O. Bennion. A name has not yet been chosen for the new mission.

Elder Charles E. Rowan, President of the Garfield Stake of Zion, has been chosen to preside over the new territory, with temporary headquarters at El Paso, Texas. President Rowan is a prominent cattle grower and rancher of Utah, and has twice served in the legislature of the state.

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## PATHWAY TO HAPPINESS

DR. JEREMIAH W. SANBORN

[IN 1890, Dr. J. W. Sanborn went to Utah as the first president of the Agricultural College, devoting his untiring efforts in establishing a new type of education. At the age of eighty-three years, he is now successfully applying scientific knowledge in developing and working his large farm. The following is taken from a letter of July 30th, 1930, written to Alden Lillywhite, Ex. Sec. of the Alumni Association of the College, which briefly tells the secret of happiness.—ED.]

In direct reply to your request calling for action, I reply to the suggested title involving the least time to cover: namely, "How are you enjoying life?" "How is your health?" and "What are you doing?"

My location is in the hill town of Gilmanton, New Hampshire. The Post Office is in Pittsfield, New Hampshire. My health is and has been nearly one hundred per cent. good, and I am especially happy. This is due largely to the joint causes of inheritance, a diet of cold water for drink, tea and liquors excluded as well as tobacco; to an active constructive life in the direction that I have enjoyed, especially in the evolution of the ancestral farm homestead on an intensive and extensive plane involving the application of modern discoveries in the arts and science applicable to agriculture. The homestead coming to the family for distinguished colonial service in 1727 has been expanded to 1800 acres. This, handled at eighty-three years of age, unassisted in management, has kept me very busy and deeply interested. The evolution of the boys dreams, despite the agricultural crisis beginning in 1921, has been an unceasing source of interest and of pleasure, always beckoning, thus continuing on in allurements and joy, due to the unmatched and unmatchable complexity of its problems as an art, a science, a mercantile business. It is more so in these and other factors than any other vocation is or ever can be.

Say to your students and graduates, in whom, as well as the college, I take a continuing interest, that a life of action, along the lines of their tastes and in which growth may continue, is the pathway to happiness, while the busiest of pleasure and ease, apart from their application of their faculties for some useful end that attracts them, is the fruitless chase of a mirage.

## "MY SHEEP KNOW MY VOICE"

ELDER J. CLYDE SUMSION

SOME time ago we were given the names of the Saints residing in the vicinity of Hereford, whom we were to visit. In the course of our visiting we had the occasion to pass through Ledbury, a town near Hereford. The visit recalls to mind a very important incident connected with early Church history; for it was here that Wilford Woodruff, to whom President Heber J. Grant has often referred as "the greatest missionary since the Restoration," made his most remarkable conversions.

It was in March, 1840, on his thirty-third birthday, that the voice of the Lord came to him during the singing of a hymn in a Sunday service saying, "This is the last meeting that you will



DISTRICT CONFERENCE AT BERGEN, NORWAY.

hold with this people for many a day." The members at Hanley were surprised when he informed them that he was leaving, as he had many engagements with them.

The next morning, he went before the Lord in prayer, enquiring where he was to go. He received the answer to go south, as there was a mighty work for him to do. Accordingly, he went south, passing through Dudley, Stourbridge, Stourport and Worcester until he reached Ledbury. The first man he approached was a Mr. Benbow, a wealthy farmer, who welcomed him, and told him of a company of men and women of over six

hundred in number known as the United Brethren, all of whom had broken off from the Wesleyan Methodists.

Wilford Woodruff was made welcome by this group. The second night he preached to the United Brethren, he baptized six persons. Soon, he had large congregations of over a thousand people. Naturally the success he met with aroused the antagonism of the adjoining rectors, and they sent a constable to arrest him on the charge of preaching without a license. Wilford Woodruff asked the constable to be seated until he finished his discourse. After listening to the sermon, instead of arresting him, the constable applied for baptism.

The rectors then sent two spies to see what doctrines the "Mormons" were teaching. Both of these men became convinced "Mormonism" was true and joined the Church. Whereupon the rectors, becoming alarmed, sent a petition asking Parliament to pass a law prohibiting the "Mormons" from preaching in Great Britain. The petition was refused.

The work progressed very rapidly. All of the original six hundred people, with one exception, were baptized into the Church. In eight months, Wilford Woodruff baptized over eighteen hundred converts.

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## HEALTH—A FRUIT OF THE GOSPEL

ELDER THOMAS R. BUTTERFIELD

HAVE you ever stopped to ask yourself the question, "What is the most important and fundamental thing in the world?" The answer is found in a very short word, "l-i-f-e." Next in importance to life is the power and gift to enjoy existence, which is health—bodily health as well as spiritual health.

As Latter-day Saints, we are taught that the spirit and body constitute the soul of man. We also believe that the body is not only to be used for this life, but that it is to be the tabernacle of our spirit throughout eternity. Holding, as we do, such lofty and ennobling conceptions of the importance of our bodies, we are naturally led to regard the preservation, development and purification of them as highly essential to our present as well as our future well-being. Indeed, we are taught to believe that the very strength and purity of our bodies will constitute a great part of eternal glory.

In addition to these beliefs, we have been given special revelations concerning eating, sleeping and working, so that our bodies might be kept in proper working order. We have been given a "word of wisdom" that tells us of harmful and degrading excesses and habits that we should not indulge in, and which also tells us of things that go to make up a healthy and balanced mode of living. Indeed, in the revelations of the Lord as given



through Joseph Smith to this generation, the entire health welfare of mankind has been clearly outlined.

Then what should be our attitude regarding these plans and laws? Let us remember that all blessings are predicated upon obedience to law. The blessing of health is predicated upon obedience to the laws of nature. It is true that nature demands a price for blessings given us, and if we will not pay that price, then we must suffer the penalty. Nature cannot make allowance for our ignorance of her laws; but as we study those laws, as taught in the Gospel, we can apply them, put them into practice, so as to obtain the promised blessings.

“The spirit of God will not dwell in an unclean tabernacle,” should always be our light. The body we have is only a loan from the Great Creator, and was given us to tabernacle our spirit in, so that we could overcome the weakness of the flesh and subdue it, thus making it subject to the will of our spirit.

We are accountable to God Himself when we present it back to Him, and if we, knowingly, have violated any of His laws which He in His almighty wisdom has given us, then we must pay the penalty.

Let us strive to make our bodies fit dwelling places and “temples of God,” by putting into practice the instructions on health as contained in modern revelation, and the Lord will indeed bless us with great treasures of knowledge and untold blessings.

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## RESULTS SPEAK FOR THEMSELVES

MARY A. FITTON

“BY their fruits ye shall know them,” so said the Saviour many years ago. We judge an aviator, not by what he tells us of flying, but by his ability to handle his machine in time of danger, his ability to meet emergencies, and his ability to endure and steer his machine safely to its destination in spite of all odds. We judge a teacher by the success of his pupils, not by his own diploma. We judge a doctor by his ability to make his patients well and strong, and not by the letters at the end of his name. So the value of all things we judge according to their usefulness.

Surely, then, the real test of the worth of any religion must be its effect upon the lives of those who accept its principles as their guide and inspiration, and must be doubly so with the Latter-day Saints who claim to have the only true Church of Christ, possessing all the gifts and blessings and philosophy for perfecting and exalting God's children living on earth.

When we boast of the achievements of our glorious pioneers, yet do so little to maintain and uphold the great principles for which they toiled and sacrificed to establish, we prove our own incapacities. We make ourselves look foolish when we say the

glory of God is intelligence, yet show apathy towards our own intellectual advancement. It is not possible for us to keep even the first commandment, that of loving God, and at the same time be indifferent towards that which makes Him God.

There is ample evidence to show that thoughtful men and women are losing faith in many of the religions of the world. They want something more reasonable; they want to worship a God they can understand, whose laws are dependable, with power to overcome difficulties and obstacles along life's journey and to ease the yearning within them for peace, harmony and joy.

The theosophist will tell these wanderers that he has the truth. The Christadelphian will say, "We can help you." The Christian Scientist will say, "Look at the progress we are making; we have that power you are looking for." But we, who have the truth in its fulness, can only prove the value of "Mormonism" as compared with the doctrines of other religionists by the superiority of our own lives.

We have a testimony of our beliefs—knowing they are divine, and are acquainted with the history and results of "Mormonism." But that knowledge will cast a reflection upon us unless we avoid the same errors, the same weaknesses, the same bad habits, faults and failings as those people have who do not know, and therefore are unable to solve their difficulties.

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## A TESTIMONY

ELDER GEORGE E. CLARK

SEVERAL weeks ago, my companion—Elder Crow—and I were tracting an obscure street of a small village near Garndiffaith, Mon., Wales. While I was detained at a door engaged in a conversation on the Gospel, he proceeded to the end of the street and stopped on the corner where a group of men were congregated in conversation.

To these men, Elder Crow gave some literature. Immediately, one man in the group made this startling remark, "I know all about it. It is the only true thing—the only true plan." Shortly afterwards, I joined the group and listened to the conversation which took place among the men, but was greatly surprised upon hearing what this strange man had to say. Never before had I heard such commendable remarks concerning the Latter-day Saints from one who appeared to be a total stranger. He was very enthusiastic, and in the midst of this excitement, he, who we later found to be a Mr. Roberts, invited us to go with him to his home, which was but a few rods away.

After entering the building, we met his wife, and sat down in their small kitchen. Both these people were very friendly—more

so than I had expected. Mr. Roberts then said that he had a story to tell us, and asked that we listen. He stood before the fire-place with his wife nearby, and proceeded, as far as I remember in detail, with this narrative:

"More than twenty years ago, I lived with my family in Beananon. While there, I met some 'Mormon' missionaries, and heard of their teachings. One day, my daughter, less than a year old, took sick. In the course of a few days, she became worse, until one morning she died.

"Our minister came and went away; the doctor came also and said there was nothing that could be done; so he left. Incidentally and unexpectedly, the 'Mormon' missionaries, who I had met, came in shortly after. It was with surprise that they looked at the condition of the little one. One of the Elders said to me, 'Do you want the child to live again?' To this I said, 'Of course, I want the child to live again.' The Elder then asked that we all kneel in a prayer circle. This we did, and the prayer he uttered lasted for some length of time—it was the most wonderful prayer I have ever heard mortal man utter.

"After the Elder finished, we arose and looked at the motionless child. In a few moments she moved—a thing she had not done for some time."

With a tear rolling down Mr. Roberts' cheek, he finished the story in this way: "The child was raised from the dead and is now living. Sometime after this, we went to the state of Pennsylvania in America with the young child to live; but a few years ago we returned to Wales.

"This is my testimony, and you are the first Elders that I have ever given it to, so use it how, when, or where you want to. For years, I have been looking for some Elders to come to my door again, and now I have just found you."

No one can describe how happy those people seemed, nor how happy we were when we left this house. Before leaving, however, we were asked to come back some evening to have a long conversation.

Since Mr. Roberts has asked that we use his testimony in our work, I feel it an obligation as well as an opportunity to give it to as many people as possible.

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### FROM THE MISSION FIELD

**Releases and Departures:** The following missionaries have been honourably released from their labours in the British Mission and have returned to their homes in America: George E. Clark, Jr.—Manchester and Welsh Districts, released on December 11th, sailed from Cherbourg on December 29th, aboard the *George Washington*; Roland G. Manning—Scottish and Nottingham Districts, and Edward L. Hall—Sheffield and Nottingham Districts, released on December 11th, sailed from Southampton on December 29th, aboard the *George Washington*.

**Doings in the Districts:** *Liverpool*—On Boxing Day, December 26th, the Sunday School children of the Liverpool Branch enjoyed a happy afternoon of games. Father Christmas left a package for each child. Refreshments were served.

Mr. James Foggo, the superintendent of the *Millennial Star* printing shop, and Mrs. Foggo were the guests of honour at a party given by the Liverpool Branch at Durham House on Monday, December 29th. Mr. and Mrs. Foggo, who have recently returned from a trip to Salt Lake City, where they attended the October general conference sessions, told of their many and interesting experiences during their trip. Dancing and light refreshments concluded an enjoyable evening.

The members of the Liverpool Branch and their friends were entertained at a dancing party given by the M. I. A. on New Year's Eve. Games and refreshments added colour to the evening's entertainment. The New Year was ushered in with bagpipes, everyone singing "Auld Lang Syne."

On December 27th, the Blackburn, Preston and Burnley Branches celebrated the Christmas holidays by giving the Sunday School children an afternoon's entertainment. At some branches, Father Christmas was present. The evening was turned over to games and programs for the adults.

*Manchester*—A delightful evening's entertainment was enjoyed on December 20th by the members of the Bury Branch. The Relief Society was organized with Sister Elizabeth Purcell as President, and Mrs. Nabb and Mrs. Mayson as first and second counselors. A basket lunch was one of the main features.

A large gathering of members and friends of the Manchester District were entertained at the "Centennial Ball" held on December 27th in the Anson Co-Operative Hall. Prize dances added to the success of the party. Refreshments were served.

*Norwich*—The Christmas spirit was well carried out at the singing contest and union meeting held in the Norwich chapel on December 27th and 28th. At a baptismal service held in connection with the meetings, six persons were baptized by Elder William Chaston, and were confirmed by Elders Don R. Patterson, William Chaston, Elbert G. Adamson, Brigham L. Hibbert, James B. Beesley and Howard F. Wood.

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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